1. Sexual Life before Maturity

561 Like Europeans, the Pangwe divide the individual's life into
156 three sections, the period of childhood, that of adulthood, and that of old age. The last period, however, concerns the Negro much less than the first two periods of life, because on the average death occurs at an early age. Sexual maturity represents the boundary line between childhood and adulthood, and the Pangwe emphasizes it very much because sexuality is at the center of his religious conceptions and /252/ finds external expression through the initiation into the cults. This initiation corresponds to our confirmation. The Pangwe acts as though a person before sexual maturity -- for the sake of brevity I shall call this person a child (mə̌ŋgo III) -- represents a stage antecedent to actual manhood, mot III, just as, say, the caterpillar is the stage prior to the butterfly.

774 If we think back on what was said concerning the soul in the
836 discussion of religion /Ed., not translated/, we remember that
964 the Pangwe distinguish two kinds of people according to the kind
882 of soul they possess: bebi'n (uninitiated, good), and bongŭs (initiated, evil). Children (bə̌ŋgo) are bebi'n, uninitiated, good, because they do not know sexual intercourse and, if they have become acquainted with it prematurely, do not know that they are committing a sin; indeed, they could not know since, after all, they are not initiated into the profound connections between sexual intercourse, life, and death.

882 In reality the situation is such that the Pangwe young people
964 are perfectly well informed, but officially each one must emphasize that he is a child, mə̌ŋgo, that is, good, unknowing, uninitiated as to sexual intercourse, even when he has long outgrown not only the actually innocent childhood (in the narrower sense), but also the period of sexual maturity. This point can be tested on any Negro between the age of ten and 20 years by asking him whether he already practices sexual intercourse. The answer will always be the same, be he a Fang from the bush or a Jaunde long since glossed over by a bit of civilization: "ma ne mə̌ŋgo (I am
[672] a child, that is, innocent, I know nothing about sexual intercourse)."

773 821 Nzame has much work in his village, but he does not disdain to enjoy himself. He causes tomtom dances to be performed on the sky, and the noise of the dancers' feet is called thunder. From time to time also, when there is an eclipse, it is Nzame who takes pleasure in frightening people by plunging them into darkness at midday.

776 II. The evur. The evur or evus (plural, bivur) appears to be an individual spirit which plays a fundamental role in the life of the Pahouin. Not all persons have an evur. To have an evur, one must have received it from a person who has one. Such a person is called nem (plural, beyem). A child in the foetal state carried by its mother [69] can receive an evur even without the knowledge of the mother. One can tell by its weight that a newborn has an evur; only a nem, on lifting a child in his arms, can say that he has felt the weight of the evur, imperceptible to anyone else.

776 852 If at its birth a child has no evur, it can then receive one. The evur given it is either good (evur mve) or evil (evur abi).

(1) Good evur. In the case of a good evur, the donor of this evur, who is always an elder of the tribe, comes often to see the child until the latter can count to ten, that is to say, at about seven or eight years [856] of age. At this time the child is considered intelligent enough to understand what is expected of him, and then the ceremony called akaġa is performed.

All the beyem of the village are invited to meet at a tree called [824] ovaṅ (Didelotia africana), chosen from among all the others as the fetish tree because of its size, its longevity, and its resistance to tornadoes. The child is brought there; then the donor of the evur, in the presence of the assembled beyem, pronounces the wishes which he makes for the child's future. He wishes him wealth, strength, success, in general all that which will make him happy. For little girls the wishes are more particularly that they may later have many children, that they may be strong for their planting tasks, and that they may be esteemed by the other wives of their future husbands.

A kind of soup called nam akaġa, the preparation of which is secret, is made on the occasion of this ceremony. Each time the donor of the evur makes a wish, the child must take a little nam. For example, if the wish is for him to have ten wives, this is made with the following words:

e mon ni, nam ma ke we wi olug bunega awum
That child, the soup I give you here marries ten wives,

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Tribe	Height		Cephalic Index		Trunk Index /Indice cormique/	
	Male	Female	Male	Female	Male	Female
Mangisa	above average		76.7	76.3	?	?
Eton	167.8	157.9	76.2	76.4	60.8	51.0
Ewôndo	168.4	158.6	77.0	77.6	50.5	50.4
Boulou	165.4	157.6	77.8	79.2	51.2	52.2
Fang	above average		77.0	76.6	51.2	50.9

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Tribe	Blood Group (in %)					Facial Index		Width/Height /Envergure s/taille/	
	O	A	B	AB	Index	Male	Female	Male	Female
Mangisa	52	21.9	10.9	15.2	1.44	?	?	?	?
Eton	55.7	13.8	17.5	12.9	0.878	85.1	84.2	104.4	102.5
Ewôndo	55.5	14.1	17.4	11.5	0.885	85.7	85.6	105.3	104.0
Boulou	?	?	?	?	?	86.5	85.1	103.7	102.9
Fang	?	?	?	?	?	83.2	87.0	105.3	103.4

It is inevitable, in any case, that a population of this numerical size should present fairly obvious extreme variations, but my own observation, also subjective, thrown into relief a larger proportion of short and very short persons than of tall and very tall: interbreeding 144 with Pygmies (the Bekoé ayoñ especially) would explain this to a great extent. The Beti in the north, who have had much less contact with Pygmies, seem taller and slenderer.

142 The group as a whole may be considered mesocephalic with a /85/ 148 slight tendency to dolichocephaly (1), with not very obvious Negroid

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1. Midwives, bebialé binga, still continue the practice of shaping newborn skulls by lengthening. On the other hand, the custom of binding babies' heads with a bark band is dying out.

facial traits, rather light chocolate brown skin, although some groups have a reddish tinge to the skin and green eyes (the Ndôñ ayoñ of 143 Sangmélima). Pectoral hair is common. There is fairly common 824 albinism, some polydactylism (the subjects are supposedly sorcerers),

epicene but tend to be attributed more to a particular sex—thus, it is rather rare to find a girl called Ze or a boy Nyangono.

In any case a baby, ntyen or nkeñelé, is not considered a human being until it receives a name. After the first going out from the house /the churching/ and until weaning, that is, for eighteen months or two years, the mother carries it everywhere with her, in a fold of her loincloth or in a sling for the purpose, doé or awoé, then, when it can stand by itself, astride her hip. The nkeñelé is given almost no training; the mother gives it the breast whenever the baby cries and does not attempt toilet training; a father occasionally plays with sons, rarely with daughters. Older sisters help the mother to take care of the baby, for instance, watching it in the shade while she is working in the fields or carrying the baby for her when she is overburdened.

Weaning often occurs in stages; the child begins to take solid food while still at the breast, sometimes before it is a year old. But it does not stop being considered a baby, nkenele, and become a child, mongó, until it walks and begins to talk pretty well. From that time on, it must learn to respect its personal prohibitions and clan taboos; often an older brother or sister will be charged to supervise him. Separation of the sexes increases with age; at about the fourth year children are no longer allowed to see adults of the opposite sex naked; around the fifth year, boys and girls, bo'befam and bo'binga, stop playing together.

Games are to a great extent mixed with the learning of future tasks: little girls play at housekeeping and sometimes with dolls; little boys hunt rats with the bow, throw small assagais at moving targets, set snares, etc. But there are also "free" games like jacks, cat's cradle, blindman's buff, common to both sexes, ndongo tops made of snail shells for boys, émvala or /a kind of/ dance for girls. Children also have their own dances distinct from those of adults and peculiar to each sex. They start working as soon as they know the taboos, girls helping their mothers, boys beginning to learn masculine crafts by preparing materials; stripping leaves from folioles of raffia "bamboo," barking and pounding lianas to be made into ropes, scraping skins, etc.

The children of a village play in bands, but practical training and the teaching of traditions is carried on at home, under father or mother, according to the /child's/ sex. However, preparation for